This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

15.50

Lunt - Discours - 1854

US 13588.15.50

HARVARD COLLEGE
LIBRARY

THE GIFT OF

CHARLES H. TAYLOR

CLASS OF 1890

OF BOSTON

THE CHRISTIAN STANDARD OF HONOR.

A

DISCOURSE

DELIVERED IN THE

FIRST CONGREGATIONAL CHURCH,

QUINCY, MASSACHUSETTS, JANUARY 8, 1854,

ON THE SUNDAY FOLLOWING THE

DEATH OF HON. THOMAS GREENLEAF.

BY

WILLIAM P. LUNT,

PASTOR OF THE CHURCH.

PUBLISHED.

BOSTON:
LITTLE, BROWN, AND COMPANY.
M DCCC LIV.

THE CHRISTIAN STANDARD OF HONOR.

A

DISCOURSE

DELIVERED IN THE

FIRST CONGREGATIONAL CHURCH,

QUINCY, MASSACHUSETTS, JANUARY 8, 1854,

ON THE SUNDAY FOLLOWING THE

DEATH OF HON. THOMAS GREENLEAF.

BY

WILLIAM P. LUNT,

PASTOR OF THE CHURCH.

Private.

BOSTON:

LITTLE, BROWN, AND COMPANY.

M DCCC LIV.

US 13588.15.50

HARVARD COLLEGE LIBRARY
GIFT OF
CHARLES H. TAYLOR
MAR 22 1933

THURSTON, TORRY, AND EMERSON, PRINTERS.

DISCOURSE.

I receive not honor from men. — JOHN v. 41.

So spake the Perfect Man, and his words are memorable, not only as they serve to illustrate his own life and the character which he left as a model to his followers through all succeeding ages, but also as helping us to understand what is the true STANDARD OF HONOR according to the Christian religion. We learn from this, and from kindred passages of Scripture, what it is that deserves honor in a human being, and what is the source from which that honor is to be sought.

The words of the text are remarkable, in the first place, as helping us to form a right estimate of the exalted virtue of him who uttered them. Nothing impresses our minds more, in studying the history of our Religion, than the purely disinterested and benevolent principle from which this religion had its origin. It did not, like many systems of philosophy

and theology that have risen and prevailed among men, spring from selfish, mercenary, or ambitious motives. The Author of Christianity did not seek to promote his own glory, or to acquire power and renown, by gathering about him a numerous body of adherents. He did not seek to be ministered unto, and to receive homage from men. He did not aim at a crown, nor covet the distinction of those who, in his day, sat in the seat of Moses, and who were flattered and waited upon as the leaders of the people. When the blind multitude, on a certain occasion, sought to make him a king, under the vain persuasion that he was come to establish an outward authority among men, and to restore to their country her lost consequence among the nations of the earth, he withdrew himself quickly out of the reach of the popular clamor. When, on another occasion, the history of which has been put upon record for the instruction of the world, the deluded and obsequious multitudes strewed branches, and even spread their garments in his way, and uttered their hosannas as he entered into Jerusalem; and when, as we read, "All the city was moved, saying, Who is this? and the multitude," in their enthusiasm, answered "This is Jesus, the prophet of Nazareth of Galilee;" our Lord did not seek to avail himself of this manifest movement in his favor. It would have been a trying moment for any ordinary virtue. A common man,

under such circumstances, could hardly have resisted the temptation which here presented itself, to secure power and influence. He might have put himself at the head of thousands of his oppressed countrymen, and revolutionized the government, and carved his own fortune out of the ruins of the existing state of things. But he took no such course, to which the circumstances of the time and the temper of the people seemed to invite him, with a prospect of speedy success. He did not abstain from doing aught that might change all this popular favor into opposition and hatred. He did not even withdraw, and by so doing avoid committing himself. With a mind true in its allegiance to the supreme rule of right, and keeping in view singly what he owed to God, from whom he had received his powers, and whose work he had been commissioned to do at all hazards, he proceeded directly to the performance of an act of duty, which, he must have known, would change the hosannas he had just received into the vindictive cry of "Crucify him!" "Away with him!" Let that act to which I refer be described in the simple language of the Sacred Record.

"And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves.

"And said unto them, It is written, My house

shall be called the house of prayer, but ye have made it a den of thieves."

The rulers of the people who, a few moments before this act was performed, had, with some anxiety for their own consequence and authority, witnessed the impression which he made upon the minds of the populace, must have felt greatly relieved of this anxiety, when they saw how recklessly he rejected the advantages which fortune seemed to offer to his acceptance.

The incident which has been thus brought to your notice, my hearers, is only one among many which the Scriptures contain, all serving to illustrate the same disinterested devotion to truth and God which marks and immortalizes the virtue of our Master. When we seek to estimate the vast and still increasing influence which his teachings have exerted, and are destined to exert upon the world, we ought to take into view and study thoughtfully the personal history and condition of him who has wrought such an impression upon humanity. His origin was lowly. His birth-place was a manger. He was named the NAZARENE after the most despised portion of a land which had lost its independence, and was subjected to a foreign power. He had no wealth to purchase adherents to his cause. He sought to effect no changes in the politics of his times. He had no powerful friends

among the Jewish priesthood, or the Roman authorities. He chose his followers and his twelve confidential friends from the humblest of his countrymen. They were fishermen. They were not wise, nor mighty, nor noble; for it was true, what was noticed by an apostle afterward, that "Not many wise men after the flesh, not many mighty, not many noble were called" to be disciples. Providence sought to accomplish its purposes through Christianity, not by employing such instruments, but by agencies which were regarded foolish, and weak, and base, and despicable, and of no account; that the world might marvel the more at the result, and might be the more disposed, when they reflected upon the steps that were taken, and the means employed, to trace all to the direct agency of God, "That no human agent should glory in his presence."

Nor did the Author of our religion secure for himself safety, by reason of his obscurity and poverty, and the mean condition of his followers. The truths which he uttered and the doctrines which he openly taught made him enemies. To the rulers those doctrines were alarming and hateful, because they struck at the root of their own authority and influence; to the people those doctrines were offensive, because they were so searching and strict; because they required not only outward

purity and a seeming virtue, but inward truth, purity of heart, a conscience void of offence towards God and man. The teacher of so severe a morality could expect no friends among those who were in quest of a system, the profession of which would obtain for them all the advantage likely to accrue from a reputation for sanctity, without any of the labor and self-denial which true virtue must involve. Suffering, obloquy, persecution, were the only rewards which such a teacher could look for at the hands of the world. And he saw clearly what awaited him. When he uttered the memorable words of the text: I RECEIVE NOT HONOR FROM MEN, he knew that the death of a malefactor would be his certain fate. Nor did the prospect shake his fixed purpose, or cause him to swerve from the line of rectitude. "I MUST be about my Father's business." — "I MUST work the works of Him that sent me, while it is day." Never has the word DUTY been so full of meaning to the minds of men as when they have read its meaning in these sublime words and in the corresponding life of the Savior of the world. Here was a mind that received and valued truth for its own sake. Here was a courage that knew no fear but the fear of God. Here was an endurance that counted all sufferings to be light, when compared with the self-inflicted suffering that results from wrong-doing.

Here was a philanthropy which was not connected with private and selfish ends, and not discouraged by the hatred of those whom it sought to benefit.

But the text not only exhibits to us the character of Christ, and the quality of his virtue. When viewed in connection with other passages of Scripture, it teaches a new doctrine in regard to what is honorable. The Christian religion proposes a new STANDARD OF HONOR. It teaches us to inquire — not, what a man has in his possession; not the place which he happens to occupy in society; not the titles which are annexed to his name; not the offices which he fills, but simply what he is, what he has done, what good he has accomplished, or at least endeavored to accomplish, what services he has rendered to his race, or to that portion of his race with which he stands or has stood in close relations, what offices of kindness he has rendered to his neighbors, what public trusts he has faithfully discharged, what help he has proffered by his substance, his intelligence, his example, to uphold good institutions in the world, how much of the necessary work of human society he has performed, and what he has contributed to make men wiser, better and happier. This is the Christian test and standard of honor. He who proposes to himself such ends, and in whatever proportion he aims at such objects, he is the honorable man. He seeks not honor

from men, and he may not obtain what is justly his due from men, but he obtains honor from God, and he honors himself. It would be a poor exchange, if he robbed himself of his own esteem in securing applause and distinction from the world. Better far to die upon a cross, after a life of suffering, — if the sufferer can say that he has finished the work which was given him to do, and can feel assured that he has the approbation of God, than to fare sumptuously every day, and be a useless drone; or to enjoy the reputation of talents which have been misused for pernicious ends; or to fill offices, the distinction of which has been more coveted than the duties attached to them have been considered.

There is one other passage in the Sacred Volume which, however familiar it may be, can never, it seems to me, be read without making a deep impression, and without conveying a most valuable lesson worthy to be treasured up in the heart of the reader. And it may be adduced with a view to the further elucidation of our subject. I refer to the incident which is recorded of the mother who came to Jesus, bringing her two sons with her, and requesting as a favor of him, that when he assumed his authority, which she imagined was to be a visible and outward authority, her two sons might be permitted to sit, one on his right hand,

and the other on his left. This was in effect an application for office and distinction. The only reply which Jesus gave to the application was, That they who made such a request knew not what they asked. To be so nearly associated with him, must involve dangers and sacrifices which few were able to meet and to make. It would be a post not of ease and enjoyment, but of severe labor and suffering, that would task the bravest fortitude, and that might well appal any but the stoutest heart. They who gained such a perilous distinction must be able to drink of the cup which he would drink of, and to be baptized with the baptism that he was baptized with. Who they were that should reach the dangerous eminence, it was not for him to say, but the place would be assigned to those whom the All-discerning Eye saw to be fitted for the trials of such a position.

This was the simple and solemn reply which the Master made to the presumptuous petitioners. But the lesson which he drew from this incident, for the benefit of his disciples, deserves to be inscribed in enduring characters upon the memory of the world; for no more significant words have ever fallen upon human ears. "Ye know," said he, "that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

"But it shall not be *so* among you: but whosoever will be great among *you*, let him be your minister;

"And whosoever will be chief among you, let him be your servant;

"Even as the Son of man came, not to be ministered unto, but to minister, and to give his life a ransom for many."

No man then, according to the Christian doctrine, as set forth in this sublime passage, deserves to be called great, who does not employ the faculties that have been bestowed upon him, and improve the opportunities which Providence furnishes, to benefit his fellow-men. To be truly distinguished and honored, a man must be useful, must do some valuable service to the world in which he is permitted to live. Offices and distinctions are not, as they too often are regarded, mere ornaments to be worn boastfully by an idler, nor are they instruments to be wielded by the hands of ambitious self-seekers, who would make those who are their natural peers their dependents; but they are sacred TRUSTS, involving labor and service, and implying obligations, on the part of those who hold them, to their consciences, to society, and to God.

We may draw, then, from the text, and from the other passages of Scripture which have been cited and remarked upon, two important inferences, these, namely: First, that an individual in discharging

his duties to his fellow-men, and especially the public duties which he owes to society, ought not to be influenced by a prospect of honors which he seeks from the world; but his first and chief motive will be, and, if he were perfect as the Master was, his only motive would be, to secure the approval of his own conscience, and to obtain the honor which God only can bestow upon the faithful. The second inference is — that when we would commend and honor any individual, we are bound to ask what good he has done, what services he has rendered, what benefits he has conferred or helped to confer upon the world, or that portion of the world with which Providence has seen fit to connect him in real and living relations?

And although no one who has borne the human form, with the single exception of him who uttered the words of the text, has ever been able to say with perfect sincerity of all his acts, "I seek not honor from men;" in all that I do, I am singly governed by what I think right and know to be the will and law of God; — yet this is the Christian rule and standard of a good man, of an honorable man; and whoever approximates to this standard, and gives proof that he has proposed to himself this rule, deserves to be honored.

When such individuals are removed from the earth

by the Great Disposer of events, and when a long and useful life is brought to a close by Him who alone fixes the time to be born and the time to die, it would seem to be the dictate of a grateful heart, as well as a sacred duty, to cherish the memory of the departed, and to make honorable mention of the good services which they may have performed. Our words, whether they be to commend or to censure, cannot affect those who are gone. They are insensible now to what we may say of them, and the disembodied spirit is only conscious of its relations to God, and only solicitous to obtain his favor.

> "Can storied urn, or animated bust,
> Back to its mansion call the fleeting breath?
> Can honor's voice provoke the silent dust,
> Or flattery soothe the dull, cold ear of death?"

But it is a duty which we owe to ourselves, to honor the memory of those who have been worthy and useful members of the social body, with whose welfare our own private interests are united. A long life, spent in the midst of a community, not so large but that each member can know generally of the condition of all the other members, and whose active years were devoted to the service of that community, — such a life is one of its most precious treasures. If we were making a valuation of the

property belonging to any place, such a life would deserve to be included as an important item. A town or district is known beyond its limits, very much as the place where such or such good, estimable, respected, and trustworthy persons reside. They contribute, more than any thing else, to its reputation abroad.

Such a life has recently been terminated among us, after having been extended, by the favor of Providence, far beyond the usual term assigned to man upon the earth. But few are left who were, strictly speaking, contemporaries with him to whom I refer, and whose mortal remains have just been consigned to the tomb, dust to dust, earth to earth, ashes to ashes. One by one his associates in public duties have fallen on the right hand and on the left, until he and a few survivors, who, like himself, had reached a very advanced age, were left in a world which was entirely changed within their recollection, and which was occupied by a new generation of living beings. When I came among you, more than eighteen years since, he of whom I speak was even then an aged man, already verging upon the threescore years and ten, which are assigned in Scripture as the sum of human life upon the earth.

The late Thomas Greenleaf was born in the neighboring city, then town, of Boston, the 15th day of

May, 1767. Of course this was by several years previous to the breaking out of the American Revolution. He remembered, when on his way to school, — a child between seven and eight years of age, — seeing Lord Percy's regiment of British soldiers, with their gay uniform, turn the corner of the street, on their march to Lexington, where the great conflict commenced to which we date back our present amazing national growth and prosperity. The few individuals who can remember that stirring and eventful period will soon have all left us, and the scenes and occurrences of those times will then cease to be a picture in the memory of any living man, and will become matters solely of historical record.

Mr. Greenleaf at an early age was a pupil at the Boston Latin School, under the tuition of Master Lovell. During the siege of Boston he was placed under the care of Master Moody, in Dummer Academy. When his family returned to Boston, he reentered the Latin School, of which Mr. Samuel Hunt was at that period the Master, and was there prepared for admission into Harvard College at Cambridge. He was graduated at that Institution in 1784, at the youthful age of seventeen, in the same class with Judge Mellen, of Maine, Benjamin Pickman and Ebenezer Seaver, some time members of Congress from this Commonwealth, and Samuel Webber, afterwards President of the College. Mr. Greenleaf had been,

for some years previous to his death, the sole survivor of his class, and, with the exception of Hon. John Welles, of the class of 1782, who is still living in Boston at a very advanced age, and of Mr. Asa Andrews, of Ipswich, of the class of 1783, he was the oldest graduate whose name stood without a star affixed to it upon the college catalogue. He did not pursue professional studies, but after leaving college remained several successive years in Boston. From as early a date as the year 1790, he had spent a part of each year in this town, then Braintree, until, in 1803, he fixed his permanent residence in the place, and in the same house * which he has continued to occupy down to the fifth day of this present January, when he peacefully departed this life in a good old age, having numbered, by the blessing of God, seven months and twenty-one days of his eighty-seventh year.

Mr. Greenleaf held, during the active portion of his long life, various important and responsible trusts, which he discharged in a manner to justify the confidence reposed by an enlightened public in his intelligence, aptitude for public business, kind-

* Mr. Greenleaf purchased this house in 1790. It had once belonged to Dr. Charles Chauncy, the distinguished pastor of the First Church in Boston, and was occupied by him several successive years, probably for a few months only in each year. Dr. Chauncy sold it in 1778.

ness of manner and disposition, sound political principles, ardent patriotism, and unimpeachable integrity.

For thirteen consecutive years, commencing with 1808 and ending with the year 1820, he represented this ancient town in the General Court of the Commonwealth, and was at one time Speaker of the House of Representatives,* ranking always, it is believed, as a prominent and respected politician among the able public men of that period. He was chosen a member of the Executive Council of the Commonwealth in 1821, having been first voted for in this town to fill that station in 1811, and afterwards for several successive years, receiving a large majority of the votes of his fellow-townsmen for that office. In 1820 he was selected as a colleague with the venerable patriot and Ex-President John Adams, then between eighty and ninety years of age, to represent the town of Quincy in the Convention held in that year to revise the Constitution of the Commonwealth.

Mr. Greenleaf was a valued neighbor and friend of the Ex-President, and was named by him in 1822, along with Josiah Quincy, Thomas Boylston Adams, Edward Miller, George W. Beale, one of the Super-

* He held the office of Speaker only for a short time, during an illness of the Hon. Timothy Bigelow.

visors to whose care were entrusted the Adams Temple and School Fund, and also the Library given by Mr. Adams to the town of Quincy.*

But, important and honorable as were these several positions in public life, the relations which our departed friend continued to sustain to the town through a long series of years, afford a still stronger testimony to the appreciation that was entertained, by those who knew him most familiarly, of his excellent qualities. From 1803, fifty years gone, when his name first appears upon the records of the town, and for over thirty successive years, he was called to preside over all the public meetings held in this place, with but few exceptions. He identified himself, in fact, through the active portion of his life, with this place of his residence. He has labored faithfully and assiduously to promote its prosperity and welfare, In the supervision of the schools; in originating and regulating, from year to year, a judicious and economical system for the support of the town's poor; in settling territorial boundaries between this and neighboring towns; in upholding and maintaining good institutions in church and in state; in whatever

* Mr. Greenleaf was appointed by Governor Brooks, not long before the latter finally retired into private life, a Justice of one of the State Courts. He sat upon the Bench only once, or at most but a few times, before he resigned the place.

concerned the interests of this community, the name of Thomas Greenleaf may be found on the records, connected with every important measure that came up for consideration or for action during the years when he was able to mingle, and take an active part, in public transactions.

He has finished his work, and has been called by the great Task-Master away from these scenes of time. In a different sphere, and among higher concerns than the poor round of earthly cares, or the still poorer circle of earthly honors, his conscious and immortal spirit, freed from the infirmities of the flesh, enjoys that rest which he won by labor, and, as we trust, that recompense which follows and crowns a life well spent in the sight of God and of men.

But few are left of the class of men to which Mr. Greenleaf belonged. Indeed, it is to be regretted, on private and on public grounds, that the type of character on which he and his contemporaries were formed and trained, has disappeared, or is fast disappearing from among us. Another style of character, so to speak, not in all respects an improvement upon that of the fathers, has taken its place. Whether the substitute be, on the whole, an improvement upon, or a deterioration from, that which has been displaced, it may not be necessary or easy to decide. Certainly we miss from the deportment and

character which prevail in our times, many of the amenities, and some, too, it is to be feared, of the solid and sterling virtues that marked the gentleman, the citizen, the political leader, and the Christian neighbor of a former period.

The never-resting tide of time, always ebbing or flowing with the coming or the receding generations of human beings, while it bears out into the vast ocean of Eternity those who have acted a more or less prominent part in the world's business, carries those who remain into the places which they occupied. "Instead of the fathers are the children." The young are moved forward and become the middle-aged, and those who have borne the burden and heat of life's mid-day take their seats among the elders. May God make us faithful in the discharge of the new duties that are successively devolved upon us in the natural progress of life!

And may it be our felicity, when our earthly work shall be ended, to leave behind us as untarnished a name, and as distinct, as unequivocal, and as reliable evidences of a useful and honorable life, as have been left behind him by the venerated friend, fellow-townsman, and fellow-worshipper upon whose grave I lay this humble tribute of affectionate respect.

APPENDIX.

EDMUND GREENLEAF, the first of this name, emigrated to America about the year 1635, and settled in Newbury.* "He brought with him his wife Sarah, who was, it is said, named Dole, perhaps sister of Richard the first, and children — Elizabeth, who married, 1642 or earlier, Giles Badger, and next, 16 February, 1648, Richard Brown; Judith, born 1628, who married Henry Somerby, and next, 2 March, 1653, Tristram Coffin, Jr.; Stephen, 1630; Enoch, who probably died in early youth, and perhaps also Daniel, who died 12 October, 1654, unless this last were an infant son of Stephen. All his children were born in England. He was admitted freeman 13 March, 1639, was head of the town militia 1644, removed about 1650 to Boston, and died 1676."

"Stephen of Newbury, son of Captain Edmund, born in England, married 13 November, 1651, Elizabeth, daughter of Tristram Coffin; had Stephen, born 15 August, 1652; Sarah, 15 October, 1655; Daniel, 17 February, 1658; Elizabeth, 9 April, 1660; John, 21 June, 1662; Samuel, 30 October, 1665; Tristram, 11 February, 1668; Edmund, 10 May, 1670; Judith, 13 October, 1673, who died at the age of five years; and Mary, 6 December, 1676. His wife died 19 November, 1678; and he married 31 March following Esther, widow of Captain Benjamin Swett; was freeman 1677, captain and representative 1676 and 1686, and died 1 December, 1690. His widow died 16 January, 1718, aged 89; his daughter Elizabeth, married 24 September, 1677, Thomas Noyes."

Stephen Greenleaf and Tristram Coffin were among the eight original patentees of the island of Nantucket. The for-

* For much that follows I am indebted to the Hon. James Savage.

mer, however, continued to reside in Newbury, where his descendants have been found in every generation since. Part of a farm in Newbury which belonged to him descended regularly from father to son, until it was sold by Daniel and Thomas Greenleaf in or near the year 1798.

"Stephen, oldest son of Stephen Greenleaf, married 23 October, 1676, Elizabeth, daughter of Captain William Gerrish; had Elizabeth, born 12 January, 1678; Daniel, 10 February, 1679 1680; Stephen, 31 August, 1682, died in a few weeks; William, 1 April, 1684, died in two weeks; Joseph, 12 April, 1686; Sarah, 19 July, 1688; Stephen again, 21 October, 1690; John, 29 August, 1693; Benjamin, 14 December, 1695; and Moses, 24 February, 1698; and he died at great age, 13 October, 1743."

The Rev. Daniel Greenleaf, in the third remove from the first comer, Edmund, and son of the second Stephen, was some time settled in the ministry in the town of Yarmouth, where he was ordained in 1708, exercising, as was not unusual in that period, the two offices of physician and divine, until he removed to Boston about the year 1727, where he continued to minister to the bodily wants of his fellow-men. He graduated at Harvard College in 1699, in the same class with Judge Edmund Quincy. He was married November 18, 1701, to Elizabeth Gookin, who was born in Cambridge, 1681. She is said to have studied medicine under Dr. Brattle of Cambridge, and to have practised with her husband while they continued to reside at North Yarmouth. They had thirteen children. The Rev. Daniel Greenleaf died in Boston August 27, 1763.

His eldest son, Daniel, removed to Lancaster, married Silence Marsh July 18, 1726, and was the founder of the branch of the family in Worcester County. He had ten children. His oldest son, William, born August 25, 1738, was Sheriff of Worcester County in 1780. He married Sarah, daughter of Edmund Quincy, 19 December, 1763. She was sister of Mrs. Hancock, from whose husband, Gov. Hancock, Sheriff Greenleaf received his commission.

Mercy, daughter of Rev. Daniel Greenleaf, married John Scollay in 1736; they had thirteen children.

John, son of Rev. Daniel Greenleaf, was father of the Hon. Thomas Greenleaf, of Quincy, recently deceased. Dr. John Greenleaf was born November 8, 1717. He had three wives. By the first, Priscilla Brown, of Plymouth, he had six children. Three of these children were poisoned by a black girl, a servant in the family. Their portraits, by an unknown artist, are preserved, and are regarded as pictures of more than ordinary artistic merit.

By the second wife, Ruth Walker, there were two children. One of these, John, was a member of the class that graduated from Harvard College in 1783, and died while an undergraduate.

By the third wife, Ann Wroe, to whom Dr. Greenleaf was married July 15, 1764, there were two children, a son, Thomas, born May 15, 1767, died January 5, 1854; and a daughter, Elizabeth, born November 15, 1765, died January 6, 1839. Elizabeth became the wife of her cousin, Daniel Greenleaf, Esq.

Dr. John Greenleaf was not a practising physician, but kept an apothecary's shop in Cornhill. He died in Boston, August 27, 1778.

Dr. Greenleaf was one of the founders of Brattle Street Church; his name is to be seen inscribed on one of the corner stones of the Brattle Street meeting-house.

The oldest building now standing in Boston — the store in Dock Square, bearing in its front gable the date of 1680 — belonged to Dr. Greenleaf, and is still part of the family estate. This building was constructed of wood cut from the ground which is now partly covered by the church in Brattle Street. Its projecting upper story shows that it formerly was near the water, and that vessels were drawn up close to its side to be loaded and unloaded.

Another of the sons of the Rev. Daniel Greenleaf was William, who was Sheriff of Suffolk during the Revolution; born January 10, 1724 – 5, and died in Boston July 21, 1803.

The Declaration of Independence was first read, in 1776, from

the balcony of the old State House, according to a statement repeatedly made by Mr. Daniel Greenleaf, by his father, Sheriff William Greenleaf. Having himself but a small voice, Sheriff Greenleaf read it sentence by sentence, and Thomas Crafts, with his stentorian lungs, repeated each sentence so as to be audible among the crowd. There were *two* sheriffs of Suffolk at that time, and, what is remarkable, they were brothers, one a Tory, Stephen Greenleaf, and the other, William Greenleaf, an ardent Whig.

Sheriff William Greenleaf was married to Mary Brown of Plymouth, June 3, 1747. They had fifteen children.

Of his numerous daughters, Sarah married Nathaniel Walker Appleton for her first husband, and had by him seven children, of whom two, Mary, widow of the late John W. Foster, of Portsmouth, N. H., and William Greenleaf Appleton, still live.

Another of the daughters of Sheriff Greenleaf, Margaret, married the late Judge Dawes of Boston; many of their sixteen children are living.

Elizabeth, daughter of Sheriff Greenleaf, married Samuel Eliot for her first husband. William Greenleaf Eliot, Esq., late of Washington, the father of the Rev. Wm. G. Eliot, of St. Louis, Missouri, was one of the six children of this marriage. Mrs. Eliot's second husband was Edward Pope. Mrs. Pope died December 4, 1841, aged 91 years and 9 months.

Priscilla, daughter of Sheriff Greenleaf, married John Appleton, and had two children.

Mary, daughter of Sheriff Greenleaf, married Daniel Bell, and had nine children.

Susannah, daughter of Sheriff Greenleaf, married Duncan Ingraham, Jr. of Boston, and had twelve children.

One of the daughters of Mr. Ingraham married the late Bishop Chase, of Jubilee College, Illinois. The Rev. W. Ingraham Kip, D. D., late of Albany, now Bishop of California, is a grandson, and Captain Ingraham of the United States Navy, who has recently won so much applause and honor by his gallantry and decision in the Koszta affair, is a relative of Duncan Ingraham.

Rebecca, daughter of Sheriff Greenleaf, married the late

Noah Webster, the distinguished lexicographer. Of this marriage there were eight children.

Nancy, daughter of Sheriff Greenleaf, married William Cranch. Their children have been thirteen in number. Judge Cranch resides in the city of Washington, and still holds the office of Chief Justice of the Supreme Court of the District of Columbia, to which he was appointed by President John Adams, venerated and beloved by all who have ever come within the influence of his benignant manners and pure character.

James Greenleaf, son of Sheriff Greenleaf, once reputed a man of great wealth, and holding an extensive landed estate in the cities of New York and Washington, as well as various other parts of the country, and whose financial operations reached as high a figure as those of the boldest among his contemporaries, was married in Amsterdam, October 28, 1788, to Antonia Cornelia Elbertina Scholten, and in April 26, 1800, to Ann Penn Allen, of Philadelphia. There were three children, one son by the first, and two daughters by the second marriage. Mr. Greenleaf died in the city of Washington in 1843, aged 78 years.

Two of Sheriff Greenleaf's sons, John and Daniel, were for many years of their long lives residents in Quincy. John married Lucy Cranch, a sister of Judge Cranch, April 4, 1795. Four of their seven children, Lucy, widow of the late Harrison Dawes, son of Judge Dawes, William Cranch, Mary Elizabeth, wife of George Minot Dawes, son of Judge Dawes, and Richard Cranch, are living. Mrs. Greenleaf died in Quincy, February 18, 1846, aged 79 years. Mr. John Greenleaf died in Quincy, March 29, 1848, aged 84 years and 6 months. This venerable man had been blind from his youth; but the care which his condition required was an office of love and never a burden, through his uniform cheerfulness and Christian goodness. Mr. and Mistress Greenleaf were among the excellent of the earth, and the memory of their quiet worth is cherished in many hearts.

Daniel Greenleaf, Esq., son of Sheriff Greenleaf, was brought up to the business of an apothecary by his uncle, Dr. John Greenleaf, in Boston, and was married to his cousin Elizabeth, May 25, 1786. They had no children. They removed from

Boston to Quincy in 1797. Mistress Greenleaf died in Quincy, January 6, 1839, aged 73 years. Mr. Greenleaf died in Quincy March 25, 1853, aged 90 years 6 months. Mr. Greenleaf enjoyed almost uninterupted health to the end; and his genial manners, hospitable disposition, and lively recollection of past occurences, made him an agreeable companion to the close of his long life. He resided, for about thirty years previous to his death, in one of the most ancient and venerable mansions in this part of the country.

This house was originally, and for many successive years, the country residence of the Quincy family. Before the incorporation of the ancient town of Braintree in 1640, the territory was known as Mount Wollaston, or familiarly as *the Mount*, and belonged to Boston; grants of land in this quarter being early made, as the Boston town records show, to gentlemen and other residents of Boston, for farms. Among others, allotments were made for this purpose, to Mr. Wilson, Pastor of the Boston First Church, to Mr. Wm. Coddington, to Mr. Edmund Quincy, and to Mr. Wm. Hutchinson. The farms of these persons lay near to or adjoining each other. It is not easy to determine, with precision, their respective bounds; but from the language of the old books, we may conclude that Mr. Wilson's land lay to the north, comprising what is now familiarly known as "the farms," and extending possibly to the River. Mr. Quincy's and Mr. Coddington's lands lay along the shore of the Bay. In the old records they are put together, and their bounds are assigned as follow: "That Mr. Wilson's lot shall be the North bound; and the sea on the East part, with so much of the Neck of land toward Nutt Island — unto the marked trees of the Neck; and to be compassed about on the South and West part as we have marked it out by trees from place to place, unto the dead swamp next to Mr. Wilson's, excluding a piece of marsh land in which there stand three Hummocks with pine trees upon the south side of the marsh, near the water."

Mr. Hutchinson's farm, as assigned by Mr. Coddington and others, is described thus: "Six hundred acres lying between Dorchester bound and Mount Wollaston River, from the back side of Mr. Coddington's and Mr. Wilson's farms, up into the country;

and if there be not sufficient meadow-ground within this lot, to have such competent meadow assigned to him as we shall think fitting."

After lands were granted to Coddington and Quincy in 1635, they proceeded, according to the account given by President John Adams to the friend from whom much of this information is kindly communicated, to build houses on each side of the brook which falls into the Bay north of the ridge now called Mount Wollaston. Mr. Quincy built on the south side, where the old mansion recently occupied by Mr. Greenleaf stands; and Mr. Coddington on the north side of the brook, upon the hill. The cellar of this house may still be traced, and was pointed out to my informant by President Adams, with the charge to remember "that is the spot where Mr. Coddington's house stood."

Edmund Quincy died at the early age of thirty-three, and bequeathed his landed estate to his only son Edmund. This son resided in the house built by his father until 1685, when — it is inferred from a notice in Chief Justice Sewall's Diary, who states that he had been to Braintree and visited Edmund Quincy in *his new house* — he erected a part of the present mansion. The second Edmund Quincy died here January 7, 1697-8, in the seventieth year of his age, and bequeathed his landed property at his decease to his son Judge Edmund Quincy, who was a highly distinguished man in his day.

Judge Quincy married Dorothy, a daughter of the Rev. Josiah Flynt, a grand-daughter of Mr. Henry Flynt, the first Teacher of Braintree Church, and a sister of the well known Henry Flynt, commonly called Father Flynt, who was for fifty years a Tutor in Harvard College. Judge Quincy died in 1738. A funeral discourse was preached by Rev. Mr. Hancock, Pastor of Braintree Church, and father of Governor Hancock, which was printed, "On the death of the Hon. Edmund Quincy, Esq., one of his Majesty's Council, and of the Judges of the Circuit, and Agent for the Province of the Massachusetts Bay at the Court of Great Britain. Who died of the small pox, in London, the 23d of February, 1737-8, in the 57th year of his age." The discourse is dedicated "To my honored friend, Henry Flynt, Esq.

Senior Fellow of Harvard College, brother-in-law and nearer allied in the ties of friendship to the late Honorable Edmund Quincy, deceased; and to my dear friends, Mr. Edmund Quincy, Mr. Josiah Quincy, Mrs. Elizabeth Wendell, and Mrs. Dorothy Quincy, the bereaved children."

Judge Quincy built, according to tradition, the front portion of the mansion in the early part of the last century. He made the wide gravel walk before the house, widened the brook, and probably planted the mulberry trees still bearing fruit, and the sturdy row of box upon which Madam Hancock his grand-daughter used to spread her lace when a young lady. He also built on the north end of the house a suit of rooms, a study below and a sleeping apartment above, for the use of his eccentric brother-in-law, and which are still known as Tutor Flynt's rooms. The Tutor used to walk from Cambridge of a Saturday, let himself in by a private door, and occupy these apartments till his duties called him back to the college.

At the death of Judge Quincy he divided his landed property, giving his mansion-house and "home farm" to his eldest son Edmund, and his "lower farm" to his youngest son Josiah. The latter is now the property of the Hon. Josiah Quincy, Senior, and the former is the estate belonging to the heirs of Hon. Thomas Greenleaf. Dorothy, a daughter of the fourth Edmund Quincy, was born in 1747 in the old house, and was married in 1775 to John Hancock, the well known President of Congress at the time of the Declaration of American Independence. Madam Hancock became subsequently the wife of Captain James Scott, and died in Boston in 1830, aged eighty-three years.

The old mansion, there is every reason to believe, was erected on or near the spot selected by the first Edmund Quincy in 1635, and it is not unlikely that some parts of the building now standing may have belonged to the original house. It has been the residence of four proprietors of the name of Edmund Quincy, and was sold by the last in 1768. From that time until it was purchased by Moses Black, Esq. it was the property and residence of Mr. Allyne, a man of

fortune from the West Indies. From Mr. Black's representatives it passed into the possession of the late Daniel Greenleaf, Esq. and was occupied by him till his death in 1853.

Mr. Thomas Greenleaf was married on the 19th day of April, 1787, to Mary Deming Price, daughter of Ezekiel Price and Ruth Avery, the sister of Secretary Avery. They lived together in a union of uninterrupted harmony and devoted attachment for the long period of nearly sixty-seven years, a union only dissolved by death. Mistress Greenleaf still survives in Quincy. Three of their seven children are also living: Ezekiel Price; Elizabeth, married to Wm. Greenleaf Appleton February 19, 1835; Mary Ann, married to Dr. Ebenezer Woodward November 13, 1837; all residing in Quincy.

Ezekiel Price, the father of Mrs. Greenleaf, was born in Boston in or near 1728, and was one of the most respectable inhabitants of the town.

Mr. Price was married April 18, 1765, by Rev. Dr. Mayhew, to Ruth Avery; by whom he had six children. Of these, four died young; Ezekiel deceased at the age of 60; and Mistress Greenleaf alone remains.

Mr. Price held various offices in his day, both under the crown, and after the separation and independence of the Colonies. When a young man he was secretary to three of the Colonial Governors successively, Wm. Shirley, Thomas Pownall, and Sir Francis Bernard. He was Clerk of the Courts of Common Pleas and Sessions before the Revolution for several years. His name appears in the Records of the Courts in connection with that of Ezekiel Goldthwait.

After the siege of Boston, when the British influence was at an end, and the Tories were scattered, Mr. Price, who took the side of his country in that trying period, was again Clerk of the Common Pleas and Sessions, and continued in this office from 1776 to 1800. He was also Register of Deeds for several years. He was a Notary Public; and for many years an Insurance Broker, having his office in State, formerly King Street, opposite Kilby Street. Eleven folio volumes of insur-

ance records from 1743 to Nov. 10, 1781 remain, proving that his office was the resort at that time of all the leading men of the town.

The first policy found recorded by Ezekiel Price in the volumes above referred to bears date March 19, 1759. In the oldest of these volumes the first policy is dated February 27, 1743, and is numbered 765; proving that there was a book of still earlier date. This volume bears no name to indicate its owner; only the initials B. P. It was without doubt the property of some one of the name of Price, possibly the father of Ezekiel. The tradition in the family is, that Mr. Price resigned his insurance business to Mr. Hurd, when he finally relinquished it. Mr. Price was also a selectman of the town of Boston for nearly thirty years.

Soon after the battle of Lexington, April 19, 1775, Mr. Price with his family left Boston, and found refuge, during the siege, at Stoughton in the family of Colonel Doty. While he continued there for nearly twelve months, he kept a diary which has been preserved. It is interesting, as all accounts must be, which are penned in the midst of stirring events. Although they may add nothing to the body of facts already accumulated in regard to any period, they do more perhaps than grave histories, however full, exact and authentic, to make us acquainted with the spirit of the period.

Mr. Price's residence in Boston was successively in Winter Street, in State Street, and in Williams's Court. For about eight years before his death, he resided in Tremont Street. The old house, which was once the residence of Doctor Brattle, stood till within a few years, when the land was sold to the proprietors of the Boston Athenæum. They re-sold it when they fixed upon another site for their new building, and the Museum now occupies the ground.

Mr. Price was a great-grandson of the famous Ezekiel Cheever, of whom the miracle is recorded that for seventy mortal years he was a schoolmaster, and "left off" at last without being tired, but simply because he was obliged to. An anonymous sermon, commemorative of this worthy, thirty-

eight years of whose seven decades of service were spent in the Free School in Boston, was published with the following title:

"Corderius Americanus. An Essay on the good Education of Children; and what may be hopefully attempted for the Hope of the Flock; in a Funeral Sermon on Mr. Ezekiel Cheever, the ancient and honorable Master of the Free School in Boston; who left off but when mortality took him off, in August, 1708, in the ninety-fourth year of his age. With an Elegy and an Epitaph on him. By one who was once a scholar to him. Vester [Cheeverus] cum sic moritur, non moritur."

The sermon "leaves off" thus: "And verily our land is weakened when those fly away, at whose flight we may cry out, my Father, my Father, the chariots of New England and the horsemen thereof."

This taste of its rhetoric may suffice to satisfy one as to its author, the only circumstance that occasions any doubt being the omission of the name of so vain a creature as Cotton Mather from the title-page. In 1774 the sermon was republished, suitably garnished, according to the taste of the times, with a death's head and cross-bones, and with this notice:

"The following Sermon, on the death of that faithful servant of God, the late venerable Mr. Ezekiel Cheever, is now republished to perpetuate the memory of that good man, by his great-grandson EZEKIEL PRICE.

"Printed by Ezekiel Russell, next the Cornfield, Union Street, 1774."

Mr. Price died in Boston the 15th of July, 1802, at the age of 74 years.

Ruth Avery, the wife of Mr. Ezekiel Price, was born in 1737. Her father, John Avery, was a partner in business with the distinguished merchant, Thomas Russell, senior. Her brother, John Avery, was a prominent and most zealous whig and patriot. He graduated from Harvard College in 1759. He was made Secretary by the Liberty-Tree Boys, participated heart and soul in all the measures preparatory to and in furtherance of the Revolution, and, after the organization of the State government,

was for thirty years Secretary of the Commonwealth of Massachusetts. He died in Boston much esteemed and lamented on the 7th of June, 1806, aged 67 years.

From an historical sermon by the Rev. Dr. Lowell, published in 1820, it appears that Mr. Avery was chosen Deacon of the West Church in Boston, May 3, 1801. His pastor thus speaks of him: "For many years amidst the contentions and changes of party, he was Secretary of this Commonwealth, invariably maintaining his independence, and holding fast his integrity. In private life, as a husband, a father and friend, he was all that could reasonably be desired. In sickness he was patient, in death composed and tranquil, deriving satisfaction from the retrospect of his life, but placing his reliance upon the mercy of God through the mediation of Jesus Christ."

Mrs. Price, widow of Ezekiel Price, and sister of Secretary Avery, died in Quincy in November 1808, aged 71 years.

US 13588.15.50
The Christian standard of honor :
Widener Library 005878456
3 2044 086 382 926